

In the MERCURY'S Opinion

"The Jewish Peril"

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A CONSIDERABLE stir has been caused in the political dovecots of Europe by the publication of an amazing pamphlet, entitled "The Jewish Peril." This pamphlet, which has a sub-head, "Protocols of the Learned Elders of Zion," professes to reveal a plot, formulated by a Jewish secret society, for the overthrow of Christendom, and the establishment, through the most lavish expenditure of blood and gold, of a Jewish world despotism of the most intolerant description. It is not possible to read very deeply into this pamphlet before becoming aware that the ideals are those of an old friend. "The Protocols of the Learned Elders of Zion," to put it quite briefly, are instinct with the doctrine of Adam Weishaupt, and of the extraordinary organization which played so remarkable and so sinister a part in the French Revolution and in the Terror.

Now, for the moment, it is not necessary to plunge into the thorny question as to whether the Jewish Peril, of today, is as much a delusion of its prophets as was the Yellow Peril, in its day. *What it is important to dwell upon is the increasing evidence of the existence of a secret conspiracy, throughout the world, for the destruction of organized government and the letting loose of evil.* People are apt to smile, with incredulous tolerance, at the mention of the word witchcraft. But witchcraft, when it is understood in the psychology of evil, is not the riding of aged harridans on broomsticks, but the impulse to do evil for the sake of evil in the human consciousness. Now that any person should be desirous of doing evil for the sake of evil seems at first preposterous. And the philosophy of the world exhibits simultaneously its incredulity and its practicality by asking, What is to be gained by it? If, however, the philosopher is to find an objection to the existence of evil-mongering on the basis of the absence of any substantial quid pro quo, he will have to undertake the rewriting of history. History reeks with the expression of crazy sensuality, manifested in crime of every description. It is, indeed, a fact which may as well be taken into consideration, at the beginning of any such inquiry, that sensuality is invariably the backbone of inordinate crime. As the human mind shakes itself free from any regard for Principle, it must, indeed, in the very nature of things, substitute evil for its deity.

Anybody who will for a moment turn to the outpourings of Adam Weishaupt and the Illuminati may satisfy himself of that. The theory that the end justifies the means Weishaupt had inherited from the ex-Jesuits, who had assisted him in organizing his new order. John Robison, who studied the gyrations of this order, in the spurious Masonic lodges of France and Germany, *has summed up its ideals as the obliteration of Christianity; the deification of sensuality; the proscription of property; the abjuration of all religion and morality; the repudiation of marriage, and as a necessary corollary the state adoption of children; universal license; and the wrecking of civilization and giving over of society to general plunder.* It was, in short, through the propagation of such crazy iniquity that men like Rabaud de Saint-Etienne were led to the conclusion that society could only be improved by being first destroyed. "To make the people happy," he declared, in a burst of revolutionary rabies, "their ideas must be reconstructed, laws must

be changed, morals must be changed, men must be changed, things must be changed, everything, yes, everything must be destroyed, since everything must be remade."

Such were the ideals which, in the dawn of the French Revolution, were imparted to Mirabeau by Weishaupt and his fidus Achates, Baron Knigge of Frankfurt-on-the-Main, and adopted in the lodges of the new Free-masonry founded by Mirabeau himself and the unfrocked Bishop of Autun, in the days when the unmentionable Duke of Orleans had succeeded in securing his election as Grand Master of the order, in France. The energies, however, of the neophytes brimmed over, with the result that the Cape Breton Club was founded as a meeting place for the Illuminati Masons; and it was the existence of this Club, better known later as the Club des Jacobins, which accounted for the intimate connection between the philosophy of the Illuminati and the ideals of the Jacobins themselves, in all the horrors which followed.

It is not possible, except at great length, to show how the teaching of Weishaupt found a new exponent, in revolutionary France, in the person of the Prussian, Anacharsis Clootz; and how, when that worthy drove to the guillotine, in one of Robespierre's red tumbrils, the teachings of the Illuminati were preserved and disseminated through the intermediary of the Grand Orient. As a consequence, it is not surprising to find, in the first decade of the present century, Leopold Engels, the head of the revived order, disseminating the unadorned theories of the Illuminati in a book, published in Germany, to be exact, in the year immediately following that in which the "Protocols of the Learned Elders of Zion" were first given to the world by Professor Nilus, a minor official in one of the state departments of Moscow.

Whether, therefore, the one is a mere rehash of the other, or whether both are imbibed from the same ideals, is a question which may be argued another time. For the present, it is sufficient to draw attention to the fact that these ideals keep reappearing with a curious and significant regularity, at moments of great political commotion, and exercising an extraordinary and appalling effect upon world politics. For it was the naked theory of Adam Weishaupt, that no scruple was to be permitted to be taken at any evil which would make for the advantage of the order, since the order itself was superior to every other consideration, which was the dominant note of "kultur" in its insistence of the State before morality. It was this theory, more than any one other thing, which brought about the recent world war, and which was used by the military vehmgericht to justify all the horrors of German policy, in a way which recalls the famous conversation between Marmontel and Chamfort, in the days of the Revolution, when, in reply to the opinion hazarded by the former that the nation might go further than it wished, the latter replied, "True, but does the nation know what it wishes? One can make it wish, and one can make it say, what it has never thought." There, in naked language, is the whole theory of suggestion as a means to an end, into which scruple is never to be permitted to intrude.

It is perfectly clear, then, that no matter whose may be the responsibility for "The Jewish Peril," the fact remains that the propagation of the ideal of evil for the sake of evil exists as a theory of political degeneracy which can find expression, in high politics, in the most unlooked-for ways and unexpected quarters. The human mind jeers at the theory of mental manipulation, yet prominent politicians, philosophers, and soldiers, are found, at critical moments, giving expression to views of an absolutely non-moral description, which are not in accordance with their behavior in ordinary life. These views are manifestly disseminated mentally, and, unless the victim understands how to protect himself, through a scientific knowledge of what really constitutes Principle, he is liable unconsciously to accept them, and even to act upon them. It is here that the conspiracy of evil against humanity becomes recognizable. Whether it constitutes a "Jewish Peril," is a question for consideration in itself, but that it exists, as a peril, is entirely undeniable.